

The Anti-Slavery Bugle.

MARIUS H. ROBINSON, Editor.

"NO UNION WITH SLAVERHOLDERS."

JAMES BARNABY, Publishing Agent.

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THE BUGLE.

MR. EDITOR.—In looking over my Portfolio I found the enclosed, which I thought had been forwarded a long time since. I regret that my carelessness in this case has led me to do injustice to the fair author.

For The Bugle.

Song of the Come-Outers.

Oh, let us be Come-Outers,
Come out from all that's wrong,
And firmly stand against it,
Through opposition strong.

What care we for the world's smile,
Its sanction or its frown,
While we have truth on our side,
We'll boldly struggle on.

We'll fight the war for freedom,
With the sword that truth may wield,
And we shall go victorious,
From a well-contested field.

We'll be true unto our neighbor,
Be true to God above,
Be true unto our own hearts,
And fulfill the law of love.

Though thousands may oppose us
In our plea for the oppressed,
We will calmly do our duty,
And leave to God the rest.

Then let us say to all men,
Who love the cause of truth,
To the man of tottering footsteps,
And the bounding form of youth,

Come join the ranks of progress,
Of truth and liberty;
Help to undo the burdens,
And let the oppressed go free.

Raisin, Mich. MARY.

Cold Water.

There's no drink that can equal cold water,
There's none that's so pure and so bright,
There is none that will make us so happy,
And yield such unmingled delight.

'Tis the drink that our God has assigned us,
He has given it freely to all,
From the proudest of earth's lofty monarchs,
To the meanest of insects that crawl.

Men may strive to invent other liquids,
And think thus to satisfy thirst,
But oh, there is none that will do it,
So well as the purest and first.

They may drink of their wines and their brandies,
They feel not refreshed in the least,
But are poisoned in mind and in body,
And sunk as low as the beast.

Not so with this beverage of nature;
We may drink from its fountain so clear,
We may drink it both morning and evening,
And still we have nothing to fear.

And when these poor bodies are weary,
And fainting with sickness and pain,
Oh, what is so good as pure water,
To help and restore them again.

There is nought that man ever invented,
So sweet to the feverish lip,
As the pure crystal fountain that gushes,
So free that all creatures may sip.

Then let us all drink this pure water,
That flows from a source so divine;
And oh, let us praise and adore Him,
Who gave such a blessing to man.

Raisin, Michigan. MARY.

The Martyr Spirit.

STEAMER, John Potter, River Raritan, June 24th, 1851.

DEAR MARIUS: I came from Philadelphia this morning, and am on my way to N. York, and Boston. The work of kidnapping goes on in Pennsylvania. Yesterday a man was taken in irons, through the city of brotherly love, on his way to the southern Sodom, and scarce one among the hundreds of priests in that city, dares to lift a voice against it. WM. FURNACE is a noble exception. He will not be silent. The South are playing a desperate game. They are determined that the people of the North shall become kidnappers, and bear the expense of returning fugitive Slaves. Is it fair? It is, if the people of the North will unite in a confederacy with slaveholders, to promote liberty, it is but fair that they be made to act as their blood-hounds, and to do their dirty work. I care not how hard, and how often their slave-hunting allies put the task upon their backs.

Source to George Thompson.

We have condensed as much as possible the following proceedings. Justice to the occasion and to the speakers, would require their publication entire.

WM. LLOYD GARRISON came forward, and was received with reiterated plaudits. He then proceeded to address Mr. Thompson as follows:—

In behalf of this large and brilliant assembly—of a host of ardent friends and advocates of universal emancipation, unavailably absent on this occasion—I proffer to you, our honored guest, George Thompson, the strongest expressions of personal regard, and the warmest aspirations for your health and happiness.

Your object has been one of disinterested and godlike philanthropy—to assist, by all righteous instrumentalities, in the extirpation of the most comprehensively cruel and detestable system of slavery that ever defiled the living God, or reduced man to the condition of a brute. In this you have shown a regard for the honor, prosperity, perpetuity and glory of this republic, deserving of its eternal gratitude, but of which an overwhelming majority of our native population seem to be utterly destitute.

Instead of being inimical to our theory or form of government, or to the institutions which generally exist among us, you have constantly enforced the radical truths which are embodied in the Declaration of Independence, and fairly awarded to us all that justice and truth warrant. Your single purpose has been to exhibit the guilt of man claiming property in man; to open your mouth in the cause of all such as are appointed to destruction; to vindicate the right of man to be free; and to assert the Fatherhood of God and the Brotherhood of the Human Race. If you have arraigned the political parties of the country, or the government itself, or the leaders of the people, or the popular religion, it has been solely on the ground of their pro-slavery character and position. You have raised no other issue; and in no instance have you had any respect unto persons, or manifested any party or sectarian bias.

On your part, it was no untried experiment. A former visit—never to be forgotten in the history of this slaveholding republic, fully revealed to you the terrible supremacy of the Slave Power over the whole extent of our national domains—the insults, outrages, perils, to which the uncompromising advocate of the slave must be subjected. You had 'counted the cost,' once and again. Instead of being received as a friend, you knew you would be treated as an enemy. All that a venal press and a time-serving pulpit could do to make you an object of detestation, you anticipated they would do. You came to us with your life in your hands; and it is by the help of God, not by the protection of men, that you continue to this day. An example of such moral heroism is of more service to the world than all the gold of California.

Your visit and labors, though geographical and specific, have had a world-wide bearing. Slavery in this republic, obscure, its otherwise glorious characteristics, gives to despotism this globe its most formidable weapon, obstructs the progress of freedom universally, strengthens every throne, and sanctions every act of governmental usurpation. The oppressed and starving millions in Europe have cause to bestow upon you their benediction for what you have done here, not less than the millions of chattel slaves at the South. Instead of forgetting their claims, you have never labored more effectually in their behalf. They will never accuse you of being indifferent to their deliverance. The accusation comes from those, and those only, who justify the enslavement of the colored population in America, and care nothing for the degradation of the laboring population of Europe, except as a matter of cant and hypocrisy. Such are ever ready to strain at a gnat, while they readily swallow 'a whole caravan of camels.'

We address you in the language of commendation, not as a matter of form or in the spirit of flattery, but because you have been 'among the faithless, faithful found.' Of the tens of thousands of your own countrymen who have come to these shores, either as visitors or residents, scarcely one in a thousand, whatever his anti-slavery pretensions at home, has failed to do homage to the all-prevailing pro-slavery sentiment of the land. You have been here, every thing you claimed to be at home; you have said to our faces severer things than you have ever uttered behind our backs; you have despised all threats, rejected all overtures, trampled on all temptations, spurned all bribes. In this, it is true, you have only done your duty; but contrasted with the cowardly, time-serving course of nearly all who come to us from the old world, your conduct is calculated to excite the joy of angels and the admiration of all the inflexibly good in the universe.

And for such conduct is the award to be given in the day of final account—'Well done, good and faithful servant!' On your return home, if you are asked whether the American Union will stand or fall in this conflict, answer, it is not for you to prophesy. If they ask you, whether slavery is destined to be abolished, answer, on the veracity of God, Yes! By the undying wants and irresistible impulses of nature, Yes! By the instincts and aspiration of the human soul, Yes!

'The end will come—it will not wait—Chains, yokes and scourges have their date; Slavery itself shall pass away, And be a tale of yesterday!' Proclaim to the people of England, that as Slavery and Christianity were found incompatible together in the West India Islands, it is equally true in America that they are utterly irreconcilable; that as the missionaries were either banished from Jamaica or cast into prison, and their chapels torn down, so, in the slave States of America,

every faithful witness for God against slavery is subjected to the Lynch code, and compelled to flee for his life; in the immediate presence of the Slave Power, no man can testify against it in the name of Christ, without risk of martyrdom.

And now, in giving you our farewell benediction, we cherish the hope that our separation is for a very brief season. Come to us again, in the spirit of peace and of liberty, as the way shall be opened to you by the guidings of Providence. Long may your life be preserved, to be the terror of tyrants and the hope of the oppressed. The blessings of those who are perishing are resting upon your head; with these are mingled the best wishes and warmest aspirations of every true lover of liberty, whose motto is—

'Patient, firm and persevering—
God speed the right!
Ne'er th' ev'ner danger fearing—
God speed the right!
Pains, nor toils, no trials heeding—
And in Heaven's own time succeeding—
God speed the right!'

Mr. Garrison concluded his address amid loud cheering.

MR. THOMPSON rose to reply, and was received with prolonged cheers. He spoke as follows:—

MR. PRESIDENT, Ladies and Gentlemen—I shall have to quit as soon as possible the unworthy topic suggested by the address which has just been read, if I am to speak a few parting words to the friends who are now around me. They must be satisfied if I express, in one word, my deep, my earnest, my undying thanks for the mark of regard expressed toward me by the gathering together of this great assembly. I never have been equal to an occasion like the present. I cannot say that I ever desire to be so, for I fear that if the time should ever come when such a meeting as this shall inspire me, I shall be less fit for labor in that cause, so dear to all your hearts, and for whose sake you are pleased to offer me this compliment.

Sir, the doctrine which I have proclaimed throughout this State—which I have preached, from Portland in the State of Maine, to Providence in Rhode Island—from thence to Canada, and from Toronto to Philadelphia, is this:—that men are not law-ful merchandise—that under no conceivable circumstances can one man rightfully have property in another man. (Tremendous cheering.) I hold no parley with a man-thief; he is an atheistical monster, demagogue, a felon, towering in his guilt above all other criminals; an intellectual and reasoning brute; the enemy of his species, and the boldest traitor against the sovereignty of God. (Renewed cheers.) Man the owner of man! A man possess a fee simple in the soul of his equal! Preposterous blasphemy! My friends, we reason too much about this matter. The horrid lie must be snitten down, and hurled into the bottomless pit—Those who preach this lie, know it is a lie. The depraved hearts of men would have the lie believed, but there are not twenty men among the twenty millions of America, who believe that making beasts of men is a lawful occupation. A chattel man! Why, the very words contradict themselves. Write them, and the soul shudders at the lie. Coal proprietor—these are intelligible words; but man proprietor! why, the very devil dared not touch Job until the Lord said, 'Behold, he is in thine hand, but save his life.' I am hated because I have deemed it my duty to denounce the *atheism-made-easy* of the American pulpit—because I have boldly branded the man, however high his dignity, who preaches the contrary doctrine, as a man who has blotted God from the universe, and laid a felon's hand upon a human soul. Keep your standard high, my friends! The slave is a MAN—

'Midway from nothing to the Deity.' Drag the Slaveholder to the bar of God; confront the catfiff with the all-seeing Jehovah, and the naked soul of his victim; and make him settle the question, not before Judge Sprague, with the United States Constitution in his hand, but before the Judge of quick and dead, with a bill of sale from the Almighty in his hand. Hold the slave somewhere, therefore, that a man is not a beast, and a slaveholder not a God; and then your position is impregnable, and your argument invincible; and you shall live amidst the harmonies of truth, and command all the elements of universal nature, and find an echo in every human heart, and sway, as by enchantment, the instincts, affections, intellects and consciences of men.

Sir, I have deduced from the doctrine I have now asserted, the duty and the right of immediate emancipation. If I am asked when I would have slavery cease, I answer, Now! Had I the power, I would will its extinction before I could pronounce the words, 'Let the oppressed go free.' It is eternally safe and expedient to do right; but Oh! the guilt and danger of practising the awful *atheism* of keeping God's immortal children among the heads of the field. Everywhere, therefore, I have fearlessly declared the right of the slave to himself, and the right of his master to relinquish his felonious grasp. Any compromise of these grand distinctive principles of the American Anti-Slavery Society would be fatal to the success of the movement. The great work of the abolitionist, and of your entire organization, is to proclaim these truths, and to keep your cause as separate as possible from every kind that compromises, or consents to compromise, of these vital, divine, and everlasting principles. Man can hold no property in man; therefore, let slavery be immediately abolished. This is the religion, the politics, the moral ethics, and the political economy of the abolitionist; and whenever his doctrines are triumphant throughout this land, a host of vexed questions will be laid at rest, and a Union in righteousness bind together, in hands stronger than iron, the people of this great nation. (Loud cheers.)

Sir, while I have preached that men are men, through all the varieties of our common race, I have also preached that

they are brothers, and that we owe the same duties to our colored brother as to our white one. (Cheers.) I have rebuked, as a crime little less than slavery, the distinction made between men on account of their complexion in this country. I have lost no opportunity of assailing that hideous confederacy, called the Colonization Society, which impudently brands the colored man as inferior, and impudently points him from these shores to Africa, as the land to which he must be expatriated. Sir, this prejudice is the creature of slavery, of education, habit, custom, and above all, of pride. Let us give practical proof of our genuine conversion, by 'conquering this prejudice,' and treating our colored brethren and sisters with the respect and kindness we show to all who are worthy among those of our own complexion.

I find that your fathers, in 1787, deliberately sacrificed the rights of humanity, in the persons of 600,000 slaves of the South. It is of no use saying they did not. The Constitution that they left behind them as the result of their labors, and the words that they uttered when that Constitution was under discussion, compromise the rights of humanity. You have no more right to be free than the slaves have a right to be free; you have no better title to your liberty than the blackest slave ever born of a mother that was held in bondage. (Loud applause.) Your revolutionary fathers made it no more right to compromise the liberties of 600,000, or of one, than they had to cut the throats of all who were darker than themselves. The Constitution of the United States contains the seminal principle of disunion. It pledges protection to slavery, and yourselves to be partners in the guilt of that system. Your revolutionary fathers made it to secure certain present ends, and did not foresee the purposes to which their surrender of principles would be turned. They meant it not; but see in this the fatal error that every man commits who ever compromises a great principle.

That error was speedily incorporated into your Government, and has governed your policy all through. Your career has been downwards from the Declaration of Independence; downwards, until I know not that you can reach a lower depth than that in which you now lie—scourged like menials and slaves, and made to drive the fugitive slave from your borders. Downwards, from the formation of the Government, in 1792, to the purchase of Louisiana, in 1803; to the Missouri compromise in 1820; to the Seminole Indian war in 1837; to the admission of Texas in 1845; to the war with Mexico in 1847; and then, the climax of all infamy, which makes you the scorn of the world, the Fugitive Slave Bill, in 1850. (Loud applause.)

O, Americans! come back to those truths which were deserted by your revolutionary fathers! Think not I am here to traduce the men who achieved your independence. The world could not have furnished a more illustrious band of men than they. They loved their country so well that in an evil hour they disobeyed their God, and trampled on the rights that pertain to his children. And you are all implicated in their faults, for every one of them have been national servants.

I am told that I do not make any exceptions; and you see in your national records only the evidences of a restricting power from that day to this. But what do I say? First, your Webster addressing you from the Senate House steps, calling you most profound and noble sentiments prejudices, and entreating you to abandon them and to conquer them. I stand, and I find two fugitives hiding from their pursuers, and every one of your pulpits in league against them. No, not every pulpit; thank God, there is more than one pulpit in Boston that denounces the Fugitive Slave Law. (Tremendous cheering.) But, I find your clergy generally consenting to the delivery of the Crafts—I find your statesmen generally in favor of the surrender of these persons; and but for the secrecy that they preserved, or but for the bravery of that noble man, now safe on the other side of the Atlantic, they would have been restored to their claimant. Then come your Faneuil Hall meeting, with its sound and fury, and its proclamation against the pure and Christ-like anti-slavery agitation.

I confess that I think you are scandalized by what is going on in your city. I cannot express the feelings with which I looked upon the persons in your court the other morning. Those twelve men are disgraced by sitting there. The judge upon the bench was an official minister of evil. (Long continuous applause.) Trial by jury! How will the world read the description of America putting a man on trial before a dozen men, to answer for having aided in securing liberty to a fellow-man! The thing is ridiculous, and is present no where else but in America. In this country, you put twelve men into a jury-box to decide whether their brother is a man or a beast; and it depends on their honesty whether he shall be a man or whether he shall be a beast. He may be written all over with the signature of God; that is not the question—has he the signature of Mr. Debrae? On this depends the question whether he is a little lower than the angels, or a little less valuable than a horse. And thus, in the State of Massachusetts—in Boston, the city of the Pilgrims—the judgment of a jury, the talent of legal and learned men, are all brought into requisition to decide whether a being that speaks, wills, hopes, fears, sorrows, rejoices, is amenable and eligible to heaven,—whether he is a man or a beast! And this in Massachusetts! I tell you, as an Englishman, I thank God this is not my State! (Cheers.) If I were in it, I would try to make it better.—You have a greater work than all the world has got to do besides. I say, in this republic country, there is yet to be a greater struggle for the rights of man than the world has ever seen. You have doctrines amongst you here that would be scouted by the Tories of England. There is not a Tory in England who would not blush to utter the sentiments

I have read in the speeches of Mr. Webster. [Loud cheers.] I say again, there is no live Tory,—name him, if you can—[no one speaks]—who would dare insult England, and render himself odious in the sight of his countrymen, by the utterance of such sentiments as Daniel Webster has uttered.—[Cheers.] He denounces and ridicules the principles of the abolitionists. He tells them they are traitors; that his law shall be executed. 'I will go into their next Convention,' says he, 'and drag them thence, if they presume to continue their baneful insolence.' And that is your 'godlike' orator; that is the embodiment of democratical institutions at the present day! Why, the Italians, who have stabbed kings, would be ashamed of anything so vile as that.

Who is the traitor in America? Why, the man who, getting up at midnight to answer a gentle tap at his door, finds a fugitive slave, cold, hungry, half-naked, who asks a morsel of bread, and the privilege of sitting by his fire to thaw his frozen limbs, he is a traitor, says Daniel Webster, if he does not lay hold of him, handcuff him, and hand him over to the human leopards on his track. And that is the *plus ultra* of democratic legislation in 1851!

Now, my friends, I tell you frankly, that if I return to this country, it is to give my life to the cause of the slave. (Enthusiastic applause.) I shall come to join the little band of true republicans in this land, to stand by your Declaration of Independence, and declare that great truth, that God has created all men to be free and equal. I will do this, if God wills, and shoulder to shoulder, and heart to heart, and hand to hand,—

'We'll mak' the world better yet.'

I love your country. When I shall sail, and be engaged in other concerns, be sure that your cause is near my heart. There is no doubt in my mind as to the issue of this struggle—there never was. When, in 1835, through the kindness of two friends—I hope they are both here to-night—I was sheltered from a furious mob, who sought my life, and crept from the garret where I was concealed at night to seek the shores of my native land,—I was not hopeless then, when, with a ruthless mob around me, I first learned how dangerous it was, in republican America, to preach the principles of liberty and equal rights.

If I was not hopeless then, but hopeful, how much more now! Why, the very atmosphere of this hall to-night should inspire our souls. I would that I could summon the 'godlike' Daniel Webster to look upon this building and all who are in it. The spirit of liberty is spreading. It has gone abroad.—It is up in Chicago, where a slave-hunter had to be taken to jail to secure him from the overzealous attentions of the people.—(Cheers.) It is in California, where there was enough of New England and anti-slavery spirit to adopt a Constitution forever excluding slavery from her soil. (Cheers.) It is every where. You need to take a more comprehensive view. There may have been a time,—I do not believe there ever was,—when this agitation could have been put down by the strong arm of power; it might, perhaps, have retarded for a few years, at most, the development of the anti-slavery sentiment in this country; but it cannot be controlled now.

But, enough. Wherever I may be, my spirit will abide with you here. I shall sympathize in all your labors, rejoice in all your successes, and should a kind Providence restore me to this land, I will devote what of life and energy may remain, to the accomplishment of that great work in which the welfare of this country is bound up—the extinction of slavery throughout the land.—(Long continued applause.)

The President then proposed the following sentiment, and called upon WENDELL PHILLIPS for a response:—

'The American Anti-Slavery Movement—Ever Onward,—never Retrograde! Its success is certain, may it be speedy!'

As Mr. PHILLIPS rose, the band struck up, 'Should not acquaintance be forgot? which they played to the satisfaction of the audience. As the music ceased, Mr. PHILLIPS said:—

MR. PRESIDENT—I think that the gallery is much wiser than the platform, in responding that sentiment with music, instead of trusting the response to my voice; they knew well that there is nothing but music worthy to follow the eloquent tones to which we have just listened. I wish, sir, you would let me play the part of that honorable member of the House of Commons, who, following Edmund Burke, made a most excellent speech by deliberately enunciating 'I say *ditto* to Mr. Burke.' (Laughter and applause.) In that way, sir, we could have a large and unanimous response from this audience to your sentiment; we could all do a little speaking to-night, and get home early.

Sir, I have listened to the remarks from the platform to-night, and I am in the condition of Lewis Hayden's jury—I can't agree. And, by the by, it is a matter of rejoicing to me, to-night, that Lewis Hayden is here, and the jury locked up. (Cheers and laughter.) I think that is a judicious exchange, and I have no doubt the jury would gladly exchange to this hall from the jury-room in the court-house. You, Mr. President, are a cruel taskmaster to-night. You call upon one and another of us to follow George Thompson. Sir, I think that man had better go home. Nobody wishes to make speeches after him. That is one reason for his departure—I will tell another. Why are we here to-night? Because they will not let us have Faneuil Hall. Daniel Webster, like the dog in the manger, will neither speak there himself, nor let us.—(Laughter and applause.) Perhaps we shall get over that difficulty when Thompson is gone. The clergy, too, are very uncomfortable while he is here. I am afraid they will not like him much better when he gets home. In this case, no

Distance can lend enchantment to the view, Or rob George Thompson of his horrid hue. He will be as keen a thorn in England as

Letter from E. A. Lukins.

Hopedale, June 23d, 1851.

DEAR MARRIES: I have just been in the office of the Practical Christian, reading one of those admirable letters in the Standard, signed D. Y. which never fail to put me in a good humor, and as this one has a peculiarly happy influence, reviving pleasant recollections of Boston and the delightful scenes we so lately mingled in there, my heart is turned toward you in Ohio with strong desires to impart some-thing of the pleasure I received, although this day is so hot I am apprehensive thoughts will evaporate before they reach the paper.

The Source, where I wish you all could have been, gleams across my memory like a brilliant star, the elegant party at Mr. Sargent's, where Thompson flitted about an animating spirit of light and joy, the lonely happy afternoon at Mr. Auburn, all come to me like the scenes of a vivid and pleasant dream. Further back, our interesting meeting with Laura Bridgman, in the asylum for the blind, is among my pleasant recollections. She has now come to woman's estate with out losing any of the childlike innocence and warmth of heart she has been described as possessing, and has gained a wonderful amount of womanly skill and intelligence. She is not now a regular student but remains in the Institution, and occasionally visits the different departments. She passed her hands lightly over the girls, clasping the favorites in her arms enthusiastically; chatted with them through the deaf and dumb alphabet, then took her work (a difficult task) and worked away industriously, laughing loudly when a pleasant fancy struck her.

From the asylum, we went to the famous Dorchester Heights, where we sat hours gazing at one of the most glorious landscapes in the world, and musing and moralizing, upon the strange changes time brings about; the mighty contrast between this green mound to-day where cows are quietly grazing in the sunshine, and the scene enacted there on the night of the 17th of March 1796, a dark stormy night when a thousand strong arms raised from the almost level earth, and early next morning poured from the thousands of cannon balls upon the astonished and affrighted Britishers, who then had possession of Boston, forcing them to evacuate it before noon. Now in Boston's palmy days, why can they not have an Observatory and promenade on the top? where people can go to have the benefit of this vast and magnificent view without being subjected to the annoyances they now are, sometimes. The Heights face the beautiful bay with the Navy Yard on the east, and in every other direction the country for fifteen miles around.

Next day is the celebration of the battle of Bunker Hill, a little military parade on the Common very inferior to the one we saw there on Election day, which the senior editor of the Standard hath described so wittily. I have been a week in Hopedale, the stillest the bustle of all dales, where as your readers will recollect, a community was formed some years ago, under the auspices of Adin Ballou, who is still their preacher and one of the most active members. Last Sunday he preached an excellent and effective sermon from a text proposed to him through the 'rappings,' while they were heard in response all over the house, by every one present, and twice a large heavy desk near which he stood was moved. It was an impressive scene, and I honored his firmness and think it would be altogether inapt to say that many who 'came to scoff remained with him to pray,' or at least to remain respectfully and amazedly silent. He closed with a beautiful application, and he opened his arms with an ineffable expression of love and kindness, and a smile that was in itself a benediction, pronounced the blessing in a simple heartfelt manner and with clear wide open eyes. It was altogether a fresh and beneficial baptism to my spirit.

The community is in a prosperous condition, outwardly at least, as its members could expect or desire; they have now for each family, a neat cottage and garden spot, and the whole valley certainly looks as though sun and dew loved it at least, which I should take as some evidence of the Father's love.

They are an honest industrious and altogether most respectable people, as they have succeeded in convincing their hitherto suspicious neighbors. They have also, it is said, a good school, further than this, your deponent said not, as she did not visit it; which is a source of regret to me, as 'if there is anything upon which I value myself,' it is my judgment in schools and feeling thus, knowing myself to be quite an *au fait* in the matter, I of course would like to give an opinion. Among the pleasant acquaintances I made there, was Mrs. A. Price of whom you have doubtless heard, in connection with Woman's Rights, as a woman of thought, talent and independence; and it might be interesting to some of your readers to know that she is a hard working pains-taking woman, burdened with the entire household labor of a large family, and an unusually cross baby, and that all her sermons, lectures, poetry &c., are written in the midst of these cares. She has adopted the new Costume, and finds it an incalculable advantage in the prosecution of her daily tasks.

Yours, as ever, E. A. L.

Mrs. M. A. W. JOHNSON.—We see by the *Portage Sentinel* that this lady is now delivering a course of lectures in Raynham on Anatomy and Physiology. She designs spending some time on the Reserve. And the women of that region will now have an admirable opportunity of acquainting themselves with these important subjects. She is said by those who have had opportunity of hearing her to be eminently successful as a lecturer. The *Sentinel* publishes a series of commendatory resolutions, from the Providence Physiological Society, before which Mrs. Johnson delivered a course of lectures.

Resolutions.

The adoption of good anti-slavery resolutions by ecclesiastical and political bodies, is very common. It has been found a very convenient way of trimming between conflicting parties—to resolve with one, and work with the other and thus maintain a standing with both. But we cannot always give full faith and credit to resolutions as indications of what will be done by those who adopt them, yet they are very useful as moral weather-cocks—and in this respect at least can be relied upon. We don't mean to say, they are not often passed in good faith and intention. But the experience of Abolitionists warrants them in expecting that many who, 'Resolve and re-resolve will die the same.'

We are glad however always to record good resolutions. The following have been recently adopted by different ecclesiastical bodies:

The Higher Law.—The General Assembly of Connecticut, at their late meeting in Bridgeport, with but four or five dissenting votes, expressed their judgment on this question as follows:

Whereas, recent events have directed the attention of our fellow-citizens to the relation of divine to the human laws, and the duties of Christians in cases where conflicts arise between them;—therefore,

Resolved, 1. That to God, as the Supreme Lawgiver, our unconditional obedience is due; and that no law contrary to His will is binding upon us.

2. That human government is ordained of God, and is designed to be the expression of His will, and therefore, as a general rule, binds the conscience of the citizen to obedience.

3. That in those cases, where, through human ignorance or wickedness, the law of man conflicts with the law of God, the latter is to be obeyed; and that each individual must decide for himself whether or not there is such a conflict, his own conscience being the supreme and final abiter.

The Higher Law.—The Church must come up to its support, or be branded as atheistic. Here is what a conference in Maine has done, as furnished by the Portland Inquirer:

We understand that at the Waldo County Conference of Congregational churches, recently held at Camden, Rev. Stephen Thurston of Searsport, introduced two resolves; the first declaring that human laws contrary to the law of God, are not binding, and ought not to be obeyed; and the second declaring the Fugitive Slave law to be such a law. Mr. Thurston and Rev. S. H. Hayes of Frankfort, and Rev. Mr. Sewall of Castine, spoke in favor of them. And to the credit of that Conference it can be said that only one clergyman, Rev. E. F. Cutter, of Belfast, spoke or voted against their adoption.

The Question of Slavery among the Universalists.—At the State Convention held at Chippewa on Wednesday the 4th of June, adopted with great unanimity. The resolution refers to slavery, and reads as follows:

Resolved, That we renew our protest against slavery and the insolent encroachments of the Slave Power in this country; and especially do we protest against the recent Fugitive Law, believing it a denial of the holiest rights of man and the plainest principles of duty, unworthy a Christian people, entitled to no obedience, and demanding immediate repeal.

Congregational Ministerial Convention and Daniel Webster.—The Vermont Convention of Congregational Ministers held their annual meeting at Bradford, on the 17th, 18th, and 19th ult.

The Reports of delegates to other ecclesiastical bodies were not the least interesting services—particularly that of ex-president Wheeler, of Burlington, to the Old School General Assembly, which met recently at St. Louis. Upon this there arose a question from the Abolitionists 'about purifying'; they could not tolerate the idea of holding such correspondence with a pro-slavery body. The vote was at length taken by yeas and nays, and the question decided to continue the correspondence, and send delegates, as usual, (next year to Charleston, S. C.) The vote stood thirty-two to four. At this result, quite unexpected to the abolitionists, one of the minority arose and said: 'I withdraw from this Convention forever, for I can no longer hold fellowship with a body in league with Daniel Webster and the Devil.' Generally, the harmony, the fraternal greetings, and the true christian feeling manifested at the meeting, were very delightful. The meeting was closed by a sermon, and the administration of the Lord's supper.—*Traveler*.

A Born Politician.

The Commonwealth has the following concerning Mr. Winthrop, who is spoken of as a probable candidate for Governor of Massachusetts.

He is Constitutionally and by profession a trimmer. We mean that he is a trimmer as Earl Halifax, Lord Grenville and Sir William Temple (the blood of whose families flows in his veins) were trimmers. It is curious to observe the descent of these ancestral qualities. The Winthrops of Puritan times we know as the Puritans of the Puritans—the Puritan governors of both Massachusetts and Connecticut. The Winthrops of our day are High Church-of-England men. The Winthrops of the last century were, like the majority of people of the day, loyalists and royalists. They have since been, in proper rotation, rebels federalists, democrats, whigs, and we shall see them free-soilers whenever our party shall decidedly prevail.

We certainly make these remarks, in no spirit of cavelling at a man, whom personally we respect, and who we believe really unites as much as can be done the character of a good and honorable man, with that of a professed politician. To his credit with his friends, we can honestly declare that a barque that can show such a remarkable alacrity, in 'coming about' well, deserves to be placed at the head of their squadron.

NOTICE.

M. R. ROBINSON, will lecture at Washington, on Sunday the 20th inst., at two o'clock, P. M.

The girls in one of the Cotton factories in Allegheny, had a strike for the ten hour law on Monday last. The police were called out.

What is a Union Man?

The Commonwealth gives us the following definitions of the Union man, 'North.'

'In the Free States, a Union man *par excellence*, by which we understand, a doughface, a hunker, a silver-grey, professes as a cardinal point of his creed that there must be no agitation whatever of the subject of Slavery. He is indignant with the Free Soilers, not because they hold Slavery to be an evil, but because they set upon their faith, and try to prevent the spread of that evil, and of the bad influence which it exercises, in the general government. Such is the 'Union man' of the Free States; and he is willing to make his fellow citizens believe that as he is, so are all the men in the slave-holding States who are known under the same general appellation—that they cherish no plans, not in unison with the most perfect safety and quiet of the community—that they are men of peace, acting merely on the defensive and in protection of what they consider their property—and that it is the Free Soilers alone who ought to be regarded as the disturbers and disorganizers of every thing that is good.'

Descriptive of the Union man 'South' it quotes the following from a speech of Col. Hayne who was elected as a Union man from Charleston to the late Convention in South Carolina.

Col. A. P. Hayne, of Charleston, South Carolina, then took the floor. He rose to define his position with regard to Slavery. He would be found in the same attitude as Andrew Pickens Butler and Robert W. Barnwell. I have addressed myself to my men in the field of battle, without restraint; but here I am unable to express the emotions which overpower me. He could say, without hesitation, however, that whatever her course or her fate, he should stand by S. Carolina. Colonel Hayne then undertook the consideration of the Slavery question as a property question. Within the last three months he had visited every slaveholding State in the Union, except Missouri and Arkansas.—He could declare that the institution was upon an adamantine basis; it could not be overthrown so easily; and as for colonization, the civilized world has not the means of removing it.—We stand stronger, this institution of Slavery stands more firmly now than ever it did before. If we are in want of an outlet, Cuba is coming in. It is inevitable. Cuba, it has been said, can support thirty millions of people. And when Cuba is filled up, or before, there is Mexico—inhabited by an inferior race. They must give way to the Anglo-Saxon. No, sir, there is no immediate danger to slavery; and in the future, rely upon it, the South will be united when danger shall come. He therefore recommended patience and forbearance yet a little longer.

The Carson League.

This is the name of a new paper recently established at Syracuse, New York. It is conducted with spirit. Its object is the suppression of the traffic in intoxicating drinks. It is the organ and agent of a new association, originated by T. L. Carson of Syracuse, whose name it bears. Mr. Carson and his co-adjutors are pressing their measures with great energy.

What these measures are will be learned from the following preamble to their Constitution and the accompanying pledge. The paper breathes a healthful spirit of fraternity for kindred reforms.—Terms \$1.00 per annum:—

We, the inhabitants of ———, feeling that our obligations as men, our duties as parents and citizens, and our responsibilities as Christians, imperiously demand that stringent and effective measures be taken to suppress the traffic in intoxicating liquors as a beverage, gambling and other kindred vices, and also that a line of demarcation be drawn so definite and so plain, that the community may know who are decided, acting Temperance men, and who are not; and believing that the time has arrived, when such measures should be adopted and prosecuted,—do therefore

Resolve, That we organize a Moral Mutual Protection Company, which shall be entitled the Carson League of ———; whose mode of operations shall be as follows: 1. Its first object will be the establishment of a Fund of ——— Thousand Dollars or upwards, which shall consist of equal shares of One Hundred Dollars each. To raise this sum, every person becoming a member shall give his or her Note for one share or more, without interest. The fund thus raised shall be subject to an equal taxation, sufficient to defray expenses for the suppression of selling Rum as a beverage, Gambling and other kindred vices.

PLEDGE.

We, the members of this Company, hereby publicly pledge ourselves, each to the other, and to the world, that we will abstain from the use of any intoxicating liquor as a beverage; and that we will vote for none but Temperance men for any Town, County, or State Office, and for such Temperance men only, as are in some way publicly pledged to give both their personal and official influence to the enactment and enforcement of a Law for the suppression of the traffic in intoxicating drinks.

Obituary.

DIED, At Marlboro' Stark Co., on Saturday the 5th inst., J. MILTON MORRIS. This afflictive event was occasioned by a fall from a horse, which Mr. Morris survived but about one hour. He had resided in Marlboro' for some time past as principal of the Academy, and was beloved and respected by all. In the sudden departure of this young brother from among us, the cause of education has lost an intelligent and active laborer—the slave a thorough uncompromising advocate and the cause of general reform a reliable friend. He has gone early to rest. Ily can we spare him from the conflict. But a blessing rests upon his memory.

DIED in Salem, on the 9th inst., HAROLD, youngest son of Richard H. and Maria B. Garigus, aged about two years and six months.

VOTE OF THE NEW CONSTITUTION.—By the kindness of Mr. Rice, of the Secretary of State's office, we are enabled to give the following statement. The majority from 84 counties is official. That from the remaining four is 'reported.' We presume the figures will not vary materially when the whole official vote is announced. So the majority for the New Constitution is Eighteen Thousand.

Constitution, Yes, in 84 counties,	122,911
do No, in 84 counties,	106,022
Reported majorities, Yes, in Anglaise, Crawford, Defiance and Morgan,	16,889
	1,196
License, No, in 84 counties,	18,085
do Yes, in 84 counties,	111,035
	102,001
—Ohio Statesman.	9,034

EDITORIAL BRIEVITIES.

The Legislature of Rhode Island has passed a law authorizing the independent ballot. It is similar to that recently adopted by Massachusetts.

The Congress of New Grenada, which adjourned on the 20th of June, passed a law for the abolition of Slavery in the Republic to go into effect on the first day of January, 1852.

The Free Democracy of Vermont nominated Lucius B. Peck for Governor. He declines the honor as he is a believer in the constitutionality of the Fugitive Law—disapproves the habeas corpus act of Vermont.

The colored citizens of Pittsburgh have been holding meetings for some time past, to promote the interests of education among their children. We trust that their efforts will be attended by that success which the importance of the objects they have in view deserves.

Fourteen hundred and forty-nine pupils have graduated at West Point, since its establishment. There are now including the Military Hall, forty Professors, Teachers and assistants. More than one half of whom are Lieutenants in the army.

By a recent law of Massachusetts children born out of wedlock are made legal heirs on the maternal side, and will hereafter inherit property directly and collaterally as children born in wedlock. Why should not the principle be extended to the paternal side?

The Ohio Whig State Convention assembled at Columbus on the third inst. They passed resolutions pledging hearty support to the Constitution and the Union, applauding Millard Fillmore's administration—expressing a preference for General Scott as the candidate for the presidency and recommending perfect toleration of opinion in reference to the compromise, in as much as it was not recommended or passed as a whig measure. The following are their nominations:—

Governor—SAMUEL F. VINTON. For Lieutenant Governor—E. R. ECKLEY, of Carroll; for Secretary of State—EARL BELL, of Erie; for Attorney General—HENRY STANBURY, Franklin; for Auditor of State—JOHN WOODS, of Butler; for Treasurer of State—ALBERT A. BLISS, of Lorain; for Board of Public Works—D. SEIGER, of Lucas, JOHN MEDARIA, of Ross; D. L. LYMAN, of Muskingum; for Supreme Judges—S. J. ANDREWS, of Cuyahoga, P. OULIN, of Montgomery, C. C. CONYERS, of Muskingum, B. S. EN, of Hamilton, G. B. WAT, of Miami.

Receipts for The Bugle for the week ending July 12th.

William Pollock, Bell Center,	\$3.00-340
Elizabeth Ellison, Marlboro,	75-330
Eliza Peterson, Ravenna,	37-291
C. Curtis, Charleston,	3.00-246
S. Dickerson, Chagrin Fall,	1.50-312
C. B. Vincent,	1.00-321
A. Blatherwick,	75-314
Joseph Carroll, Ravenna,	1.00-321
Horace Case, Rootstown,	1.00-347
L. Wadsworth, Wellington,	1.71-304
Mary Baily, Salem,	1.50-364
John Ketchum Jerico,	1.50-364
Wm. Meredith, Berlin,	1.50-353
S. C. Meredith,	1.50-372
S. May, Jr., Leicester, Mass.,	1.50-355
Wm. Plumley, Somerton,	4.05-332
Asa Davis, Burlington, Iowa,	1.50-348
Walter Davis, Mansfield,	1.50-356
Robert Williams, Somerton,	2.00-300
Mark Watson,	2.00-341
Edward Lewis, Austinburgh,	2.00-373
Average expense of publication, \$33 per week.	

From the Louisville Presbyterian Herald.

General Assembly and Slavery.

In the year 1845, the Old School General Assembly of the Presbyterian Church, made a formal declaration of the principle that they would not make the simple holding of slaves a bar to communion among their members, a principle upon which the Church has acted from its organization. This declaration subjected the church to much odium in certain quarters, and the changes have been rung upon the charge of pro-slaveryism ever since. We are happy to observe, however, that two other bodies of Presbyterians have come substantially to the same ground within the last few weeks. The Cumberland Presbyterian General Assembly, at its late session in Pittsburgh, had the subject of slavery brought up by a number of memorials and overtures from inferior judicatories and churches. They were referred to a committee which brought in a report, in substance almost identical with the report adopted by the Old School Assembly. They say, for example, "the church of God is a spiritual body, whose jurisdiction extends only to matters of faith and morals. She has no power to legislate upon subjects on which Christ and his apostles did not legislate, nor establish terms of communion where they have given no express warrant."

After pointing out the evils of agitating the church courts on this subject, and the duty of church members to regard their servants as immortal beings, and furnish them with religious instruction, they present the following resolutions, which were adopted, with only two or three dissenting votes:

Resolved, That inasmuch as the Cumberland Presbyterian Church was originally organized, and has since existed and prospered under the conceded principle that slavery was not, and should not be a bar of communion, we therefore believe that it should not now be so regarded.

Resolved, That having entire confidence in the honesty and sincerity of the memorialists, and cherishing the tenderest regard for their feelings and opinions, it is the conviction of this General Assembly that the agitation of this question, which has already torn in sunder other branches of the church, can be productive of no real benefit to either master or slave: We would therefore, in the fear of God, and with the most earnest solicitude for the peace and welfare of all the Churches under our care, advise a spirit of mutual forbearance and brotherly love, and instead of censure and proscription, that we endeavor to cultivate a fraternal feeling one toward another.

The New School Assembly have come, practically and substantially, to the same ground, though in so many words they do not avow it. They admit slaveholders to a seat in their councils, and treat them as in all respects *rectus in ecclesia*. One of the members from Kentucky writes to the Morning Courier, that "no previous Assembly for years has spent so little time in discussing this question, and that an overwhelming majority voted against taking any further action on the subject. The members from the North seemed as much opposed to any further agitation as those from the South—all seemed to feel that there were other and paramount interests claiming the attention of the church. I was told by leading citizens of Utica, that a very decided change had taken place in that region, in the public mind, in the last few years. Ultraism is dying out, and the insane and treasonable course of Garrison, Abby Kelly & Co., had brought the sober and reflecting portion of the community to their senses. They see the gulf to which such a course leads—ending in open infidelity to God and their country, and often blasphemous and traitorous denunciation of both. There will be no division in our church on this vexed question. All the Southern delegates seemed fully satisfied of this at the close of this meeting. Our friends need have no apprehensions, and our enemies need cherish no vain hopes. We shall long stand a united body, though scattered over some twenty different States, continue to throw the weight of our influence in favor of the perpetuation of our glorious Union."

The Free Presbyterian, by way of reproach, says of them: "It will be seen that they leave the church where the decision of last year's Assembly left it: that is in league with slaveholders. Their christian character is endorsed, and the entire weight of the Assembly is given, to render their practice respectable." Some of their leading men at the North, Dr. Cox, for example, who a few years since were found fellowshiping such abolitionists as George Thompson, *et id omne genus*, are now fighting manfully to stay the current which they once aided to set in motion. We hope, then, that the conservative influence of these such intelligent and influential bodies of christians as these, will be very great at the present time, in staying the tide of political excitement, which bids fair to run very high in our country. Our New School brethren, it is true, have so large an infusion of outright abolitionists in their ranks, that they will still have trouble in managing them. They have, however, started in the right direction at last, and if they will only exercise the gift of continuance in well-doing, they will soon be able to drive Giddings and his party into the ranks of either the "Free Presbyterian Church," or into independence, and the more moderate party they can eventually so drill, if they will imitate the example of their Old School brethren, and manfully avow and defend the principles upon which they act, as that they will finally fall into the traces and work peaceably.

A Penitent Man.

The following remarks and communications recently appeared in one of the Chicago papers. 'If he repent forgive him.'

We lay before the public the following communication from Mr. Samuel S. Martin, against whom our citizens have very naturally been indignant for his supposed instigation of the arrest of Moses Johnson, in this city, under the fugitive slave law. Mr. M. informs us that he has scarcely had an hour's sleep since the arrest of Johnson. He says that he could have borne with resignation any personal indignity, feeling that he had merited it, but the agony of mind of his wife and children, who fled from their home as if it had been a second Sodom, is more than he can bear, and for their sake he asks his fellow-citizens to deal kindly with him, though they may not forgive him. We trust they will do both.

TO THE PUBLIC.—The undersigned, being aware that there exists in the public mind much feeling against him, for the part he recently took, as Attorney for Crawford E. Smith, of Missouri, on the arrest and attempt to take to slavery a black man called Moses Johnson, and feeling that it is natural and proper that it should be so, takes this occasion to express to his fellow-citizens his regret and mortification therefor. Though raised principally in a Slave State, it was a matter that was from the first repugnant to his feelings and he was only induced to enter into it through the importunities of Mr. Smith, who is an old acquaintance, and the representations and advice of lawyers and others in Chicago. The undersigned need not say how deeply he has paid for doing what he better judgment and his conscience from the first told him he should not do. The sleepless nights and agony of mind of his wife and children may tell that better than words.

The undersigned, however, desires to correct a story which is being circulated that he employed the black man Moses Johnson, to cut timber from the land of Messrs. Ogden & Jones. He has never employed any black man to cut wood, which his neighbors know well. He feels that he is justly culpable in the other matter sufficiently without being held up to odium for things which he did not do.

The undersigned, in conclusion, would say that he is a citizen of Cook County, and, if permitted, hopes to live and die such. He feels that the experience he has had in this will not be lost upon his future conduct, and he trusts he will hereafter, in his actions, not go counter to the advice and entreaties of his wife and friends, and his own better judgment.

SAMUEL S. MARTIN.

Chicago, June 16, 1851.

Resolved, That inasmuch as the Cumberland Presbyterian Church was originally organized, and has since existed and prospered under the conceded principle that slavery was not, and should not be a bar of communion, we therefore believe that it should not now be so regarded.

Resolved, That having entire confidence in the honesty and sincerity of the memorialists, and cherishing the tenderest regard for their feelings and opinions, it is the conviction of this General Assembly that the agitation of this question, which has already torn in sunder other branches of the church, can be productive of no real benefit to either master or slave: We would therefore, in the fear of God, and with the most earnest solicitude for the peace and welfare of all the Churches under our care, advise a spirit of mutual forbearance and brotherly love, and instead of censure and proscription, that we endeavor to cultivate a fraternal feeling one toward another.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.

Timothy Woodworth, Litchfield, Medina co., O.

Wm. Payne, Richfield, Summit co., Ohio.

T. E. Bonner, Adrian, Michigan.

Jesse Scott, Summerton, Belmont Co.

Z. Baker, Akron, Summit Co.

H. L. Smiley, Randolph, Portage Co.

Mrs. C. M. Latham, Troy, Geauga Co., O.

NEWS ITEMS.

A rumor of another Cuba expedition is gaining currency in New Orleans.

We see it mentioned that ex-Senator Wescott, of Florida, has become an *attache* of the New York Herald.

The Illinois Homestead Exemption law goes into operation on the 4th of July—an appropriate day for the inauguration of so beneficent a measure.

A judge in Minnesota has discharged a married soldier from the U. S. army, because the Government had not provided suitable quarters for his wife—very righteous, but rather odd.

The Savannah Republican published a long statement of a Company who intend to cultivate tea and indigo in Georgia and Florida. The Republican is persuaded that "the enterprise is destined to be a source of vast profit to the Southern States through slave labor."

THE PACIFIC RAILROAD.—St. Louis, July 5th.—There was an immense gathering to witness the ceremony of breaking the ground for the Pacific Railroad. Every thing passed off quietly.—*Pitts. Gaz.*

CHOLERA AT ST. LOUIS.—St. Louis, July 5th.—The health of the city is improving. There were only 28 internments yesterday, 11 of which were of cholera.—*Id.*

LIBERATION OF DEBTORS.—Baltimore, July 5.—All the debtors in the Baltimore Jail were liberated at 12 o'clock on Thursday last, under the law of the new Constitution. Their friends fired a salute of one hundred guns in honor of the event, and had a grand torch light procession through some of the principal streets.—*Pitts. Gaz.*

CHOLERA AT CINCINNATI.—July 5.—The Board of Health reported 45 deaths of Cholera, and 232 from other diseases, since the 21st June; and have not found any cause to believe that the cholera prevails as an epidemic, as every case has been brought on by imprudence.

Job Printing Establishment.

BUGLE OFFICE, SALEM, OHIO.



The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest living prices.

(Office Back of Truscott's Book-Store, Salem, O.)

IN TOWN AGAIN.

Superior Degréerotypes.

MR. M. B. SMITH, would inform the citizens of Salem and vicinity that he is prepared to execute likenesses in his

SUPERIOR STYLE.

At his rooms in the Town Hall. Those wishing pictures of themselves, families or friends will please call soon as his stay will be limited.

SATISFACTION WARRANTED.

YANKEE NOTION STORE.

Pedlar's Goods at Wholesale.

AT prices lower than at any other place West of the Alleghenies. Merchants and Pedlars are invited to call and see, (as seeing is believing) and we will give them the proofs of the cheapness of our stock, which is principally received directly from the manufacturer and importer and consists in part of Italian and American

Sewing Silk,	Spool Thread,
Patent Thread,	Shoe do
Combs,	Buttons,
Hooks and Eyes,	Braids,
Laces,	Edgings,
Pins,	Insertions,
Hair Oils,	Suspenders,
Fancy Soaps,	Hosiery,
Perfumery,	Gloves, &c. &c.
Envelopes,	Cap Paper,
Letter Paper,	Fancy Note Paper,
Portfolios,	Metalic Pens,
Bonnet Wire,	Linen Braid,
Worsted Braid,	Silk Braid,
Port Monnaies,	Fans,
Zephyr,	Shoe Thread,
Purses,	Business Cards,
Buttons,	Needles, &c.

Just received and for sale at the Yankee Notion Store

Miscellaneous.

Editorial Correspondence of the Tribune.

The Flax-Cotton Revolution.

London, Wednesday, June 4, 1851.

Although I have not yet found time for a careful and thorough examination of the machinery and processes recently invented or adopted in Europe for the manufacture of cheap fabrics from flax, I have seen enough to assure me of their value and importance. I have been disappointed only with regard to machinery for Flax-Dressing, which seems on a casual inspection, to be far less efficient than the best on our side of the Atlantic, especially that patented of late in Missouri and Kentucky. That in operation in the British Machinery department of the Exhibition does its work faultlessly except that it turns out the product too slowly. I roughly estimate that our Western machines are at least twice as efficient.

M. Claussen is here, and has kindly explained to me his processes, and shown me their products. He is no inventor of Flax-dressing Machinery at all, and claims nothing in that line. In dressing, he adopts and uses the best machines he can find, and I think is destined to receive important aid from American inventions. What he claims is mainly the discovery of a cheap chemical solvent of the Flax fiber, whereby its coarseness and harshness are removed, and the fineness and softness of Cotton induced in their stead. This he has accomplished.

Some of his Flax-Cotton is scarcely distinguishable from the Sea Island staple, while to other samples he has given the character of wool very nearly. I can imagine no reason why this cotton should not be spun and woven as easily as any other. The staple may be rendered of any desired length, tho' the usual average is about two inches. It is as white as any cotton, being made so by an easy and cheap bleaching process. M. Claussen's process in lieu of rotting requires but three hours for its completion. It takes the flax as it comes from the field, only somewhat dryer and with the seed beaten off, and renders it thoroughly fit for breaking. The plant is allowed to ripen before it is harvested, so that the seed is all saved, while the tediousness and injury to the fiber, not to speak of the unwholesomeness of the old-fashioned rotting processes are entirely obviated. Where warmth is desirable in the fabrics contemplated, the staple is made to resemble wool quite closely. Specimens dyed red, blue, yellow, &c., are exhibited, to show how readily and satisfactorily the flax cotton takes any color that may be desired. Beside these lie rolls of flannels, feltings, and almost every variety of plain textures, fabricated wholly or in good part from flax as prepared for spinning under M. Claussen's patent, proving the adaptation of this fiber to almost every use now subserved by either cotton or wool. The mixtures of cotton and flax, flax-cotton and wool, are excellent and serviceable fabrics.

The main question still remains to be considered—will it pay? Flax may be grown almost everywhere—two or three crops a year in some climates—three times the present annual product of cotton, flax and wool, all combined, could easily be produced every next year. But unless cheaper fabrics, all things considered, can be produced from flax cotton than from the Mississippi staple, this fact is of little worth. On this vital point, I must of course rely on testimony, and M. Claussen's is as follows:—

He says the Flax-straw, or the ripe, dry plant as it comes from the field, with the seed taken off, may be grown even here for \$10 per ton, but he will concede its cost for the present to be \$15 per ton, delivered, as it is necessary that liberal inducements shall be given for its extensive cultivation. Six tons of the straw or flax in the bundle will yield one ton of dressed and clean fiber, the cost of dressing which by his method so as to make it Flax-Cotton, is \$35 per ton.—(Our superior Western machinery ought considerably to reduce this.) The total cost of the Flax-Cotton, therefore, will be \$125 per ton, or six cents per pound, while Flax as it comes from the field is worth \$15 per ton; should this come down to \$10 per ton, the cost of the fiber will be reduced to \$85 per ton, or less than five cents per pound. At that rate, good "field hands" must be rather slow of sale for Cotton planting, at \$1000 each, or even \$700.

Is there any doubt that Flax-straw may be profitably grown in the United States for \$15 or even \$10 per ton. Consider that it has been extensively grown for years, even in our own State, for the seed only, the straw being thrown out to rot and being a positive nuisance to the grower. Now the seed is morally certain to command, for two or three years at least, a higher price than hitherto because of the increased growth and extended use of the fiber. Let no farmer who has Flax growing be tempted to sell the seed by contract or otherwise for the present; let none be given over to the tender mercies of oil-mills. We shall need all that is grown this year for sowing next Spring, and it is morally certain to bear a high price even this Fall. The sagacious should caution their less watchful neighbors on this point. I shall be disappointed if a bushel of Flax-seed be not worth more than two bushels of Wheat in most parts of our Country next May.

Our ensuing Agricultural Fair, State and local, should be improved for the diffusion of knowledge and the attainment of concert and mutual understanding with regard to the flax culture. For the present, at any rate, few farmers can afford or will choose to incur the expense of the heavy machinery required to break and roughly dress the flax, so as to divest it of four-fifths of its bulk, and leave the fiber in a state for easy transportation to the central points at which flax-cotton machinery may be put in operation. If the flax straw has to be hauled fifty or sixty miles over country roads to find a purchaser or breaking machine, the cost of such transportation will nearly eat up the proceeds.—If the farmers of any township can be assured beforehand that suitable machinery will next summer be put up within a few miles of them, and that market there created for their flax, its growth will be greatly extended. And if intelligent, energetic, responsible men will now turn their thoughts toward the procuring and setting up of the best flax-breaking machinery (not for fully dressing but merely for separating the fiber from the bulk of the woody substance it incloses) they may proceed to make contracts with their neighboring farmers for flax-straw to be delivered in the autumn of next year on terms highly advantageous to both parties. The flax thus

roughly dressed may be transported even a hundred miles to market at a moderate cost, and there can be no reasonable doubt of its commanding a good price. M. Claussen assures me that he would now buy and profitably use almost any quantity of such flax if it were to be had. The only reason, he says, why there are not now any number of spindles and looms running on flax-cotton is the want of the raw material. (His patent is hardly yet three months old.) Taking dressed and hatched flax, worth seven to nine cents per pound, and transforming it into flax cotton while cotton is no higher than at present, would not pay.

Of course, there will be disappointments, mistakes, unforeseen difficulties, disasters, in flax-growing and the consequent fabrications hereafter as heretofore. I do not presume that every man who now rushes into flax will make his fortune; I presume many will incur losses. I counsel and urge the fullest inquiry, the most careful calculations, preliminary to any decisive action. But that such inquiry will lead to very extensive flax-sowing next year,—to the erection of flax-breaking machinery at a thousand points where none such have ever yet existed,—and ultimately to the firm establishment of new and most important branches of industry, I cannot doubt. Our own country is better situated than any other to take the lead in flax-business: her abundance of cheap, fertile soil, and of cheap seed, the intelligence of her producers, the general diffusion of water and steam power, and our present superiority in flax-breaking machinery, all point to this result. It will be unfortunate alike to our credit and our prosperity if we indolently or heedlessly suffer other nations to take the lead in it.

P. S.—M. Claussen has also a Circular Loom in the Exhibition, wherein bagging, hosiery, &c., may be woven without a seam or anything like one. This loom may be operated by a very light hand power, (of course, steam or water is cheaper,) and it does its work rapidly and faultlessly. I mention this only as a proof of his inventive genius, and to corroborate the favorable impression he made on me. I have seen nothing more ingenious in the immense department devoted to British machinery than this loom.

I understand that overtures have been made to M. Claussen for the purchase of his American patent, but as yet without definite result. This, however, is not material.—Whether the patent is sold or held, there will next year be parties ready to buy roughly dressed flax to work up under it, and it is preparation to grow such flax that I am urging. I believe nothing more important or more auspicious to our farming interests has occurred for years than this discovery by M. Claussen. He made it in Brazil while engaged in the growth of cotton. It will not supersede cotton, but it will render it no longer indispensable by providing a substitute equally cheap, equally serviceable, and which may be grown almost everywhere.—This cannot be realized too soon. G.

Cupid's Arrow.

BY ELIZA COOK.

Young Cupid went storming to Vulcan one day, And besought him to look at his arrow;
"Tis useless," he cried, "you mend it, I say,
'Tisn't to let fly at a sparrow;
There's something that's wrong in the shaft or the dart,

For it flutters quite false to my aim;
'Tis an age since it fairly went home to the heart,
And the word really jests at my name.

"I've straightened, I've bent, I've tried all, I declare,
I've perfumed it with sweetest of sighs;
'Tis feathered with ringlets my mother might wear,

And the barb gleams with light from young eyes;
But it falls without touching—I'll break it I vow,
For there's Hymen beginning to pout,

He's complaining his torch burns so dull and so slow,
That a zephyr might puff it right out."

Little Cupid went on with his painful tale,
Till Vulcan his weapon restored.
"There, take it young sir; try it now—if it fail,
I will ask neither fee nor reward."

The torchin shot out, rare havoc he made,
The wounded and dead were untold;
But no wonder the rogue had such a slaughtering trade,
For his arrows were laden with gold.

KING JAMES THE FIRST ON SABBATH OBSERVANCE.—In regard to the celebration of May Day, though it fell upon a Sunday, may also was the custom in the time of James the First, the king only stipulated that the games should not be during the hours of divine service, and which does not seem quite so reasonable, that no one should participate in them who had not been to church. In all other respects, his view of the matter affords so excellent a lesson, and rebuke to the bigots of our own time, that I cannot forbear giving a brief extract from it. "This prohibition barreth the common and meaner sort from using such exercises as may make their bodies more able for warre, when we or our successors shall have occasion to use them. And in place thereof sets up filthy tipplings and drunkenness, and breeds a number of idle and discontented speeches in their alehouses. For when shall the common people have leave to exercise it not upon the Sundays and holydaies, seeing they must apply their labor and win their living in all working daies? The king then goes on to say, "Our pleasure is that divine service our good people be not disturbed, lettered, or discouraged from any lawful recreation, such as dancing, either men or women; archery for men leaping, vaulting, or any other harmless recreation, nor from having of maygames, whitsun ales, morris dances, and the setting up of maypoles. And that women shall have leave to carry rushes to the church for the decorating of it, according to the old custom." The king's declaration concerning lawful sports. London, 1633. *The Book of the Months.*

Of a new book, I generally look at the end first; for authors, if they have any light at all, commonly contrive to show a little towards the tail-piece, like glow-worms.—*Mountford.*

We have seen no Legislative discussion for this long time, that pleased us more than the following, which occurred in the New Hampshire Legislature. It is a beautiful episode in the dry details of Legislative debates; a sunny spot that the eye loves to rest on amidst the strife and plottings of political aspirants. We would trust these advocates of the birds, at least till they had once deceived us:

The General Assembly on Ornithology.

HOUSE OF REPRESENTATIVES, JUNE 6, 1851.

Mr. Spencer of Watertown, chairman of the Committee on the Judiciary, brought up the bill for an "act to prevent the destruction of certain small birds," explaining briefly its object, and its superiority over the bill passed last session, which it repealed.

Mr. Andrews of New Britain, expressed himself in approbation of the humane provisions of the bill, but proposed to amend by inserting the word "Woodpecker." The chairman replied that this was already in the bill, but the punctuation was defective. It should read, High Hole, Woodpecker, &c., and not high hole Woodpecker.

Prof. Andrews further advocated the claims of the feathered tribe to our admiration and protection, and stated a fact that came to his observation in this wise:—While travelling in the State of North Carolina he observed large tracts of woodland covered with dead trees, and on enquiry was told by the farmers that, strange as it might appear, the trees had been killed by the Woodpecker, and under this conviction they had been doing their best to free the region of this destructive bird. Further observation seemed to prove that the trees had been destroyed by innumerable worms that infested the bark; thither the Woodpecker resorted to feed industriously upon the worms, thus proving that the deluded farmers had mistaken their best friends for their foes, and so shot them down without mercy.

Mr. Boardman approved the bill. He envied not the man who was not disposed to admire and protect those beautiful works of the Creator that everywhere address the eye and heart of man. He considered the American people sadly deficient in this sentiment. While the people of all ranks in many countries in Europe take thoughtful care to protect those beautiful creatures of nature and art which are ungraciously exposed to their gaze, he was pained to the heart to know, and even to have seen, distinguished and honorable gentlemen, so called, barbarously mutilate and destroy beautiful flowers and tasteful works of art, and that too in the public grounds at Washington.

A law was enacted in Virginia offering a bounty for the destruction of the "little crows" that infested the corn. A war of extermination followed, and the extermination of the crows; for in many districts the ravages of the worms were such, after the removal of the crows, that the farmers would gladly have paid back their money if they could have established the dynasty of the crows again.

Mr. Olney of Thompson, moved to amend by erasing the word "King Bird," as he had a bad reputation among the honey-bees.—Others objected on the ground that this bird was an enemy to the whole insect race, while the virtuous honey-bee constituted but a moiety of his prey, and while he has the reputation of a King, he showed his hatred of despotism by pulling the hair of Hawks, Crows, and other lawless desperadoes. So the amendment was lost, and the King bird elected.

Mr. Burr of Killingsworth, moved to amend by striking out the "Long-tailed Thrush," adducing the general experience of farmers that this was a mischievous fellow in the corn field. To this there was a general murmur of disapprobation—several exclaiming, "Oh now! do spare the Thrush!"

Prof. Andrews remarked that he had never heard this misanthropic charged with such a crime before, and could not believe him guilty.

Mr. Boardman insisted that this bird, sweeter in its music than the nightingale, even a Swedish one, should be spared, and if he did even want a few kernels of corn, what of that—he would rather feed all the Thrushes in the State himself, than to suffer them to be shot down.

Mr. Benton of Guilford, had never heard the Thrush spoken ill of, and was of the opinion that if they infested the corn, it was where the soil was so poor it would not produce worms.

Mr. Phelps of Windsor coincided. He thought birds did more good than harm, and wished any gentleman whose fields were troubled by them to call on him, and he would tell them how to obviate the mischief without killing the birds. Amendment lost.

Mr. Trumbull of Stonington, begged leave to remark that this law did not restrain people from killing birds on their own lands, those lawless intruders, who are fired with an insatiable ambition to destroy harmless birds on others' premises.

The addition of the Wren and Hummingbird to the protection of the bill was suggested, and unanimously adopted.

Mr. Osgood of Pomfret, moved to amend further by inserting the word "Blackbird." It seemed to be conceded that this cunning bird, either on account of his complexion, or his tendency to socialism, was subjected to unmerited odium. Others considered him the same little rascal in a black jacket, as formerly, and not like to improve by legislation; still the amendment was adopted by a close vote. Mr. Osgood moved to amend further by inserting the word "Quail," and this put an end to the proaching propensities of the session.

"Mama, I won't eat my breakfast!" [exit boy, pouting, and returns.] "My child won't you eat your breakfast?" "No, I won't," [exit boy, but returns hungry, and finds the breakfast is about to be removed.] "Mama, why don't you whip me, and make me eat my breakfast?"

THE PULPIT VS. BLOOMERISM.—Two or three young ladies in Easthampton, Mass., who appeared in Bloomer costume, last week were immediately waited upon by the Rev. Mr. Stone, and informed that if they persisted in wearing those dresses they could not be connected with his church. The Springfield Post hopes the length prescribed for a lady's skirt by the "Rules and Discipline" of the church of Easthampton.

Do a good turn when you can.

BY CHARLES SWAIN.

It needs not great wealth a kind heart to display;
If the hand be but willing it soon finds a way;
And the poorest one yet, in the humblest abode,
May help a poor brother to step on the road,
Oh! whatever the fortune a man may have won,
A kindness depends on the way it is done;
And though poor be our purse, and though narrow our span,
Let us all try to do a good turn when we can.

The fair bloom of pleasure may charm for a while,
But its beauty is frail, and inconstant its smile;
Whilst the beauty of kindness immortal in bloom,
Sheds a sweetness o'er life, and a grace o'er our tomb.

Then if we enjoy life, why the next thing to do
Is to see that another enjoys his life too;
And though poor be our purse and though narrow our span,
Let us all try to do a good turn when we can.

From the Commonwealth.

Sonora.

The sonorous name of this remote and little known State of the Mexican Republic is apparently about to become as famous as Texas or California. A considerable band of adventurers, well armed, and it is said efficiently commanded, have gone from California to help the Sonorans to throw off their connection with Mexico, and to become independent. What is the pretence? The real object, of course, is to conquer and annex Sonora to the United States as was done in the case of Texas, and attempted in the case of Cuba.

The prize is certainly tempting. Sonora is one of the largest, and in natural wealth, one of the richest of the Mexican States. Its area is twice as great as that of New England, and it has a coast of several hundred miles in length on the Gulf of California, with many harbors, one of which, that of Guaymas, is said to be the best port in Mexico. Lying between the 27th and 33rd parallels of latitude, it has a fine climate, the air dry, pure and healthy, except along the coast, where the ground is marshy, the soil is rich, and the atmosphere humid. It is generally hilly and bare of wood, a large portion of it lying on the table-land; but the soil is exceedingly fertile.

Sonora is productive of gold, silver and pearls. The proportion of gold which the mines yield is so considerable, that toward the beginning of the century, that metal did not, in Sonora, preserve the relative value which it had elsewhere. The largest piece of pure gold ever found in Mexico was procured there, and sent to Madrid as a present to the king of Spain, where it is still preserved in the Royal Museum. Humboldt states that all the ravines and even plains of the hilly country contain gold, scattered up and down the alluvial land. Masses of pure gold, from five to eight pounds in weight, have been found there; and forty years ago Arispe the Capital, was celebrated throughout Mexico for the vast quantity of gold table utensils made use of in the houses.

The population of Sonora is probably from 200,000 to 300,000. There are several towns with from 5000 to 10,000 inhabitants. The largest of these, we believe, is Culiacan. This population is composed of various Indian tribes, with some whites, and many of mixed Spanish and aboriginal blood. They are said to be hostile to the Mexicans and to desire to be independent of them. They are also said to have a great liking and respect for the Americans, and to be perfectly willing to have their country enter the Union as a State. These last assertions, we suspect, are to be received with considerable allowance.

But there seems to be reason to believe, that a portion of the population of several of the northern Mexican States, whose allegiance to the central government has never been very strong, would be glad to emancipate themselves entirely from its feeble control; and perhaps not unwilling to ask admission into a Union, the power of whose government would protect them from the terrible inroads of the tribes of savages by whom they are now harassed, and would ensure them a degree of internal tranquility, to which they have been strangers ever since their separation from the Spanish crown. But if even the people of these northern States, of Sonora, Sinaloa, Chihuahua and Durango, were loyal to the Mexican government, we doubt their ability to defend themselves against even a few hundred of such desperadoes as California in her present state could pour upon them. Their conquest will be certain and easy, for Mexico is not in a condition to assist them and the government of the United States could not at so great a distance, effectively interfere.

That such a conquest would be unjust, there can be little question; and as little, that the results of it would be of immense advantage to both the conquerors and conquered.

It is said, we know not how truly, that the adventurers who have gone to Sonora intend to found a Slave State. If so, we are confident they will find themselves mistaken. Sonora if annexed, must at the outset derive her American population from California by land, and from the free States of the North by sea; and will doubtless have a population and institutions like those of California, which she strongly resembles in surface, position and productions.

AN ANECDOTE FOR SOUTH CAROLINA.—The following little story is repeated as an admirable illustration of the probable result of the secession movement.
"Mama, I won't eat my breakfast!" [exit boy, pouting, and returns.] "My child won't you eat your breakfast?" "No, I won't," [exit boy, but returns hungry, and finds the breakfast is about to be removed.] "Mama, why don't you whip me, and make me eat my breakfast?"

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Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES.

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Mr. Tappan, Ravenna, Portage County, Ohio.
Stow & Taff, Braceville, Trumbull County, O.
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Wm. Hambleton, Pennsville, Morgan Co., O.
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J. & Wm. Freed, Harrisburg, Stark County, O.
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Salem, May 30, 1851.

Anatomy, Physiology and Medicine.

The subscriber would respectfully announce that he is supplied with an increased number of superior facilities—having recently made new purchases—for demonstrating the subjects pertaining to the science of medicine; having a fine French Obstetrical Manikin; Skeletons, Dried Preparations; Life sized, and hundreds of other Anatomical Plates; a collection of the most approved colored plates for illustrating medical botany, large supply of Surgical instruments and plates and splendid pathological illustrations, besides a well selected modern library containing works on all the various branches, affording an opportunity of no ordinary character to ladies and gentlemen for speedily and thoroughly acquiring such information.

It being my design to continue to teach, it shall be as heretofore, no less my pleasure than desire to make all the instructions and demonstrations practical.

Those intending to study medicine would do well to commence at an early period. The term for Anatomy and Physiology will, as usual commence on the first Monday of October. K. G. THOMAS.

MARIETTA, May 5, 1851.

N. B. Being desirous to dispose of my property I will sell on very reasonable terms.

Western Farmers' Insurance Company, OF NEW LISBON, OHIO.

This Company was organized, and commenced issuing Policies the first of May, 1850. And, although it has been in operation but about eight months, we are able to report as follows:

Whole number of Policies issued,	2,000
" amt of property insured,	\$1,616,100
" amount of Premium Notes,	8,479
" " of Cash Premiums,	5,891
" " of losses,	760

Balance of Cash Premiums above losses, 5,131. Hence the above it will be seen that we already number more members than most of the Mutual Insurance Companies that have been in operation for the last ten years, and have more Cash on hand than any other Company in the State on so small an amount of risk. The astonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

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The whole requiring but a very few moments. Will other Gentlemen in the same fix as the youth referred to, call and do likewise? Salem, May 22, 1851.

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The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best veins of coal in the neighborhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be given.

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May 1, 1851. J. HEACOCK.

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WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.
Aug. 10, 1850. I. TRESCOTT, & Co.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.
New Lyme, Aug. 17th, 1850.

The Young Abolitionists!

OR Conversations on Slavery.—By J. Eliza-beth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per copy.
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Also, at D. Anderson's Baptist Book-Store,
34 West 4th St., Cincinnati.
August 10, 1850.

WM. J. BRIGHT,

Attorney at Law, Hartford, Trumbull Co., O.
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Nov. 23, '50.

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This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best methods of plowing, planting, laying, harvesting, &c., &c., the various domestic animals in their highest perfection; in short, the pictorial feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 61 pages each, exclusive of the Steel engravings, and when not taken in connection with the Reviews or Blackwood, is sold at 25 cents each, or \$5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz:

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THE EDINBURGH REVIEW (Whig).
THE NORTH BRITISH REVIEW (F. Church).
THE WESTMINSTER REVIEW (Liberal).
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